

Summary of the Friday Sermon Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV. On 9th May 1997

Say 'O ye My servants who believe be mindful of your Lord. There is good recompense for those who do their utmost best in this life. And Allah's Earth is spacious. Verily those who persevere steadfastly will have their reward without measure.'

Say 'Verily I am commanded to worship Allah being sincere to Him in faith.'

'And I am commanded to be the foremost in submission.'

Say 'Indeed I fear if I disobey my Lord the punishment of an enormous day.'

Say 'It is Allah I worship being sincere to Him in my faith.'

'So serve what you like beside Him.' Say 'Surely the losers will be those who ruin their souls and of their people on the Day of Resurrection.' Beware! That will surely be the manifest loss.

The Holy Quran. al-Zumar [The Throngs]: 11 - 16.

On a rudimentary level these verses concern the same subject which is being discussed from the last few sermons. *The Holy Quran* presents every subject clearly and openly from different angles so that some person's eye would fall upon one aspect or another. *The Holy Quran* explains a subject in every way that the paths of accepting a precept are possessed by the nature of a person.

The command of being mindful of God given to the believers is so that they progress even further upon the path of God-consciousness. One meaning of '*There is good recompense for those who do their utmost best in this life*' is that those who adopt what is best in this world would be granted the best in the world to come. In my opinion this translation although correct holds second place and the primary translation is that which is open and clear from the obvious discussion in the verse. That the best of this world is for those who adopted the best acts, who increased their good qualities. They shall see the best of this world and the recompense of their good deeds would be shown to them in this very world simultaneously and to the same extent. The key to this tone of speaking follows in the words '*Allah's Earth is spacious*'. Both the worldly exodus and the spiritual exodus are mentioned together in these verses.

One's exodus in the face of worldly tribulations or being fortitudinous is a subject mentioned in another way. The thought that if one receives the best of this world then there is no question of the best in the world to come, is incorrect. Because towards the end of the verse just before the end is the placing of the words '*Verily the steadfast will have their reward without measure*.' This reveals that the reward in the end is without measure. So receiving the best of this world is just for contentment.

The other meaning of patience is a spiritual one that one should continually adopt patience upon virtue. If this is the case and one adheres to virtues for the sake of Allah then the reward of the virtues begins from this very world.

The ascent of the Holy Prophet ﷺ relates to the ascent of virtues. The ascent of Muhammad the Prophet of Allah is the ascent of his worship. His ascent is the ascent of

every virtue which was collected in the form of the ascent when the whole world was told that nobody can reach this station:

Say 'I am only a man like yourselves who received the revelation that your God is only One God. So let whoever hopes to meet their Lord act righteously and share not anyone in worship of the One Lord.'¹

The secret to the power of being human has been revealed in this verse that *Almighty God constantly draws my attention to Himself. So that all my attributes whenever they manifest they do so through the essence of God.*

Only the person who is a Muslim before God can be a Muslim to the world. To be a Muslim before God is to turn all one's strengths to the cause of God. This finishes off one's severance and this dissipation is another name for disharmony and the opposite of disharmony is peacefulness and Islam. In order to remove dissipation from the world first remove the dissipation from your own beings. If you do not even know the path upon which you are to proceed then how can you grant peace to the world?

The disharmony I advise you to save yourselves from is the disharmony of your temperament and deportment, as well as the disharmony of spiritual values and abilities. If you unite in yourself then every worldly success will kiss your feet and you will be graced with an ascent within the circle of your own heaven. Always turn your visage towards Allah with all its qualities in order to remove disharmony then you will become the Muslim in whose Islam would be the peace of the world.

I emphasise that you should pray to Allah so that you understand this subject and that He enables you to show such steadfastness without which the good rewards are not granted. In light of the current situation I again advise the Ahmadis of Pakistan to safeguard their national unity. Try immediately to remove the disunity of the Jamats that are disunited or else you cannot come under the guardianship of *Tawhid* [Divine Unity].

Save the unity of the *Jamat* from disuniting and create the awareness of amalgamate your individual selves into the selves of others. If you want to be at peace from the dangers you will have to become Muslim. The greatest peace lies in coming into the circle of *Tawhid*.

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¹ *The Holy Quran*. al-Kahf [The Cave]: 111.